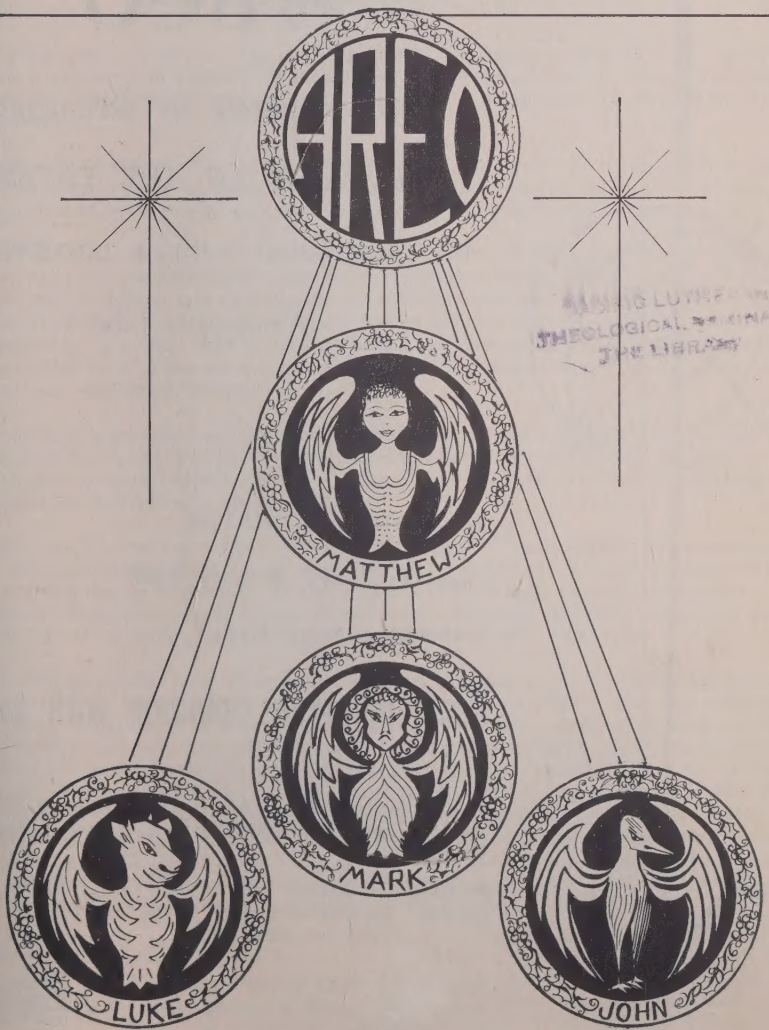
American Review of EASTERN ORTHODOXY



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Volume IV Number X December 1958

AROUND THE WORLD WITH THE CHURCH

FOREIGN

EEK ORTHODOX CHURCH REAFFIRMS WORLD COUNCIL POSITION. A resolution
adopted in Athens at the close of the month-long 13th Triennial Assembly of the Orthodox
rch in Greece, reaffirming that only lay theologians may represent the Church in the World
ncil of Churches.

resolution said the Assembly had taken this stand because some Protestant member bodies
he WCC deny the doctrine of the Holy Trinity and 'it is not possible for representatives of
Orthodox Church in Greece to take part in Councils together with anti-Trinitarians'.

ther resolution was adopted regarding the followers of the old Julian Calendar. It stated that
h people may still celebrate feasts according to that old calendar, but only under specified
trictions. The resolution said that all such old calendar services must be held in churches
must be conducted by clergy of the Greek Orthodox Church; and that no 'Old Calendar'
op or priest has any legal right to officiate at any church service whatsoever. A note of
ning was added also: if the old calendar group does not agree to this solution, 'strict meas-
s will be taken against its followers'.

Assembly also prescribed that canonical divorces may be granted only to couples who have
n separated for over ten years; that the government be asked to ban open-air Roman
holic religious processions in Greece; and that a committee be established to discuss with
government the question of pastors' salaries.

Assembly was also addressed by the Greek Prime Minister M. Constantin Karamanlis, who
the 59 bishops that the Church 'could and should help the State in facing the tremendous
ional and moral danger created by the nihilistic and materialistic theories of our time.....it
st assist the people in confronting these theories and teach them that their prevalence would
them off from their national traditions and lead them to infinite misery'.

similar religio-politico vein, Metropolitan Erineos of Samos said: 'The Orthodox Church
Greece must always be found in close contact with all Orthodox Churches, so that whenever
portant social, religious or political problems arise, the unique projection of the Eastern
hodox Church as one body may influence world public opinion'. Referring to the stand of the
hodox Church towards Communism, the Metropolitan stressed that Christianity is 'opposed'
hat system. 'But', he added, 'the problem of the relations of our Church with the other Orth-
x sister Churches in the North is quite a different subject. Their relations must be promoted
very means so that a political counterbalance may be created. The Spirit of Orthodoxy tea-
s that the human being stands at the top of all values, because man is equal to freedom. Con-
uently, a system of administration of political, economic or religious character, which exalts
whole and diminishes the individual is opposed to the Spirit of Eastern Orthodoxy'.

*The Orthodox Church in Greece is, of course, a member of the WCC and was rep-
resented by a delegation of lay theologians at the Councils 2nd Assembly at Evanston,
Ill., in 1954. Prior to the meeting of the 13th Triennial Assembly of the Greek Church
In November, three Metropolitans had been named to the delegation. This move had
drawn severe criticism by the isolationist element in the hierarchy and Greek Press.
By the present adoption of the sending of lay delegates to the WCC, the three Metropol-*

itans were forced to withdraw from the delegation. This was done under strong protes from Prof. Hamilcar Alivisatos and three others of the faculty of the University of Athens.

- *Regarding the decision on the Old Calendar group, it might be said that only the Greek Syrian Churches have abandoned the old Julian calendar. The Slavic churches, for instance still celebrate Christmas on January 7th, because of the variance in days. The Julian Calendar, in use when Christianity was born, had been devised by Julius Caesar in 46 B°C° Slightly inaccurate, it was corrected in 1582 by Gregory XIII, thru droppi 10 days and revising the Leap Year rules to prevent recurrence of the same error. The Greek Church adopted the Gregorian Calendar in 1924 and a minority schism has existed ever since.*

- *In reference to the divorce resolution, the Assembly said the plan adopted would be on a trial basis for six years, with a unanimous rejection of any permission for divorc leading to a fourth marriage. In the Orthodox Church, members are allowed, under canon, to remarry up to three times, circumstances justifying.*

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CARDINALS OF ROMAN CATHOLIC CHURCH CONVENE DECEMBER 15th. A C sistory of the Cardinals of the Roman Catholic Church convened in Rome December 15th. Consistory meeting, the creation of the newly appointed candidates to the College of Cardi takes place. Pope John XXIII recently appointed 23 new candidates. A short factual backgr regarding the College of Cardinals, is here given to better explain the existence of that bo

Cardinals have been known for some 1500 years, but have not always been termed 'Princes the Church'. Originally they were merely priests attached to important churches; howeve as 'administrator priests' of these important churches, the efficiency of that church depen or 'hinged' on their abilities. Cardinal comes from the Latin 'cardo', meaning hinge. (Not in modern slang, we term an important individual as being a 'wheel', because the activity ters around him - in those days, to have the word 'cardo' applied to an individual carried similar comparative meaning - ED.)

The active advice and counsel of the most important of these 'hinge' priests was sought ou the early Popes. From this status, their importance grew with the passage of time. In 1179 the Pope Alexander III gave these 'cardinals' the sole right to elect successors to his thro previous to that, both clergy and laymen(including nobility) directly participated in such de nations of new Popes. Gradually, the status of 'cardinals' became thus even more import They became on a par with secular royalty and could address emperors as 'brother'. Leo made their position definite in 1514, when he decreed they should precede all others in the Church, except the Pope.

Until 1586, the number of cardinals was never consistent. They numbered as low as seven the time of Alexander IV to a high of 76 in the reign of Gregory XIII. Pope Sixtus V in 158 fixed the number of the 'College' at 70. (Note: Seventy is a number found often in Scripture the 70 elders of Moses; Sanhedrin; and 70 disciples of Christ - ED.) From then, till n the number has never exceeded 70; John XXIII has exceeded it with his present appointme

There are three categories of cardinals: Cardinal-bishops number six; they all reside in Rome and hold title as bishops to the seven 'suburban' diocese which border Rome - the Cardinal-Bishop at present is Cardinal Tisserant. The vacant post of the seventh Cardin bishopric is held in abeyance for a possible elevation of the senior-Cardinal-priest.

Cardinal-priests correspond to the original 'hinge' priests mentioned above. The great bu cardinals fall within this group. They are not necessarily bishops of secular dioceses, bu be of lower rank.

Cardinal-deacons are in commemoration of the original seven deacons appointed by the A to care for the poor, the widows and the sick. Pope Fabian divided Rome also into seven In each area he placed such a deacon. Today, the Cardinal-deacons are in remembrance original seven. They are usually priests, not bishops; their work is confined to assisting Pope, today, in temporal affairs.

AST GERMANY BANS RELIGIOUS SYMBOLS IN OBITUARIES. Banned in all newspers, for the future, are all Christian symbols and references to religion in any funeral vertisements and notices.

r instance, many papers no longer print the name of the officiating clergyman. Or, if the latives insist on the clergyman's name be mentioned, the papers merely refer to him as the r.'..... In this fashion, readers are kept ignorant as to whether a church funeral has been ld.

her newspapers have deleted the use of the cross from 'undertaking establishment' advertise-nts. Undertakers may nowonly use the symbol of the urn.

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EOPAGUS STONE SHIPPED TO GREEK CHURCH IN VIRGINIA. A stone from Areopagus (Mars Hill), where the Apostle Paul first preached to the Athenians, has been pped to Richmond, Va., where it will become the cornerstone of a new Greek Orthodox urch. It was a gift from the Greek government.

e new church, dedicated to Sts. Constantine and Helen, is being built to replace one that was stroyed by fire in October, 1957.

Another stone from the same memorable general area, that of public square(Agora) in Corinth, recently found it's way into American life when it was dedicated by President Eisenhower at the laying of the cornerstone of the new Interchurch Center in N.Y.City last October. Leaders of 37 different Orthodox and Protestant bodies participated in this ceremony. - ED.

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CIENT CAESAREA TO BE RECONSTRUCTED. Ancient Caesarea on the Palestine ast, built by Herod the Great and named after the Roman Emperor Caesar Augustus, will n be reconstructed.

ns for the new city,on the site of the old port, were announced in Jerusalem by Baron mond de Rothschild, founder of the Caesarea Development Corporation.

ound the ruins of the once magnificent civil and military capital of Judea will arise a new den city with a light industrial center and an international camping area. The medieval ns, dating from the Crusades, will be restored as a tourist attraction. A golf course will round the old Roman ampitheatre.

vas in ancient Caesarea that St. Peter baptized the centurion Cornelius; where Philip the angelist resided; and where St. Paul often sojourned and was imprisoned for two years ore being taken to Rome.

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CHBISHOP THEODOSEOS CROWNED PATRIARCH OF ANTIOCH. High ranking lea-s of the governments of Lebanon and the United Arab Republic were among notables who ended the coronation in Damascus, Syria, of Archbishop Theodoseos Aburjeilah of Tripoli Patriarch Theodoseos VI, Eastern Orthodox Patriarch of Antioch and the Far East.

e new Patriarch, who is 73, succeeded Patriarch Alexandros III, who died last June. In an hronement address, the new Patriarch praised President Nasser: 'the great Arab hero, man to lead the Arab nations'.

ong those present were Lieut. Col. Abdel Hamid Serraj, Interior Minister of the Syrian ion of the UAR, representing President Nasser; and Hussein Eweini, Lebanese Foreign nister, who represented President Fouad Chebab.

35% OF SPANISH CATHOLIC EMIGRANTS GIVE-UP RELIGION. More than 35% o all Spanish Catholic emigrants lose their religion and in some countries of adoption the pro portion reaches as high as 93%, according to the Director of the Spanish Catholic Emigratic Commission in Madrid.

Msgr. Fernando Ferris was interviewed by Ya, Madrid Catholic daily, on the occasion of th annual Emigrants Day, which is observed thruout the country. He said the leakage was one c the greatest causes of concern to the Commission, which provides emigrants with spiritual as well as material aid. He also stressed that the Church does not favor emigration, but do have a concern to seeing that emigrants have proper preparation for entry to other countrie (Note: Last year saw the Commission operating at a deficit of $114,000 - ED.)

'Que sera, que sera' *

*(What must be, must be)

* * * * * *

HEAD OF ALBANIAN ORTHODOX CHURCH DIES. Archbishop Christopher of Tira and Durazzo, head of the Orthodox Church of Albania, died in confinement in Tirana at the a of 76 after suffering a cerebral hemorrhage.

News of the death of the archbishop was announced by Ecumenical Patriarch Athenagoras a meeting of the Holy Synod of the Ecumenical Patriarchate in Istanbul, Turkey.

Born in Berat, Albania, Archbishop Christopher in 1937 came to Istanbul at the head of an Albanian delegation, which succeeded in persuading the Ecumenical Patriarchate to recogni the independence of the Albanian Orthodox Church.

In 1949, the Albanian government forced the Archbishop to leave his See. He was then confi in the monastery of Ardeniza and later was transferred to Tirana. His death leaves Bisho Besarion of Berat as the only Orthodox bishop now serving in Albania.

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'THE BELLS TOLL' ONCE AGAIN IN BEDFORDSHIRE. Citizens of Concord,Mas have just extended a helping hand to restore the bells of a centuries-old British church in Odell, Bedfordshire, England.

Rotting timbers in the belfry of All Saints Church had 'silenced' the bells for fifty years. B the gift of 50% of the restoration cost, the bells will toll again on December 20th,1958. Wh should the citizens of Concord make the gift?

303 years ago, the rector of old All Saints was dismissed for non-conformity; he and his followers came to distant America and founded the city of Concord. 120 years after Concor was founded, the 'Redcoats' entered the village green and ordered the assembled 'rabble' t disperse in the King's name. Thus started the Revolution, with the 'shot heard around the world'. The present dwellers of Concord, in memory of their city's founding father, felt th good should repay the days of anger; hence the gift for the restoration of the bells - that th might once more toll their message of goodwill.

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SITE OF EKRON, BIBLICAL CITY, ESTABLISHED BY ARCHAEOLOGIST. The site of one of the five great cities of ancient Philistia, Ekron, seat of the Baalzebub cult, was firmly established by Dr. Benjamin Mazar as being at Khirbet Muqenna, 25 miles wes

Jerusalem.

r. Mazar, archaeologist and president of Hebrew University in Jerusalem, said the location the famed Iron Age city was determined only thru extensive field survey, along with correlion of geographical references to Ekron in the Bible and, as found, on the oldest surviving ap of Palestine, the Medwa map. Philistine pottery findings at the site verified the identifiition.

he survey also revealed that walled ruins in the area covered some 40 cares, showing that e former city was twice as big as Lachish and three times the size of Megiddo, two other ties of the 1,000 year period before Christ.

Ekron, named repeatedly in the Bible, was the northernmost of the five important cities of the Philistine plain, halfway between the Mediterranean Sea and the Judean highlands. Near the border of Judah, this rich market town often changed hands in battles between the Tribe of Dan and the Philistines, who were noted iron workers and possessors of superiod weapons.

Also, in Ekron, was located the temple of Baalzebub, Philistine god of flies. King Ahaziah, 850 BC, was denounced for his false worship by the prophet Elijah, who prophesied the king's death (II Kings L;16) - ED.

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EGISLATURE IN INDIA ALLOWS FOR SEIZURE OF PRIVATE SCHOOLS. The gislature of the State of Kerala, India, passed a new education bill, which permits the governent to take over any Roman Catholic or other private school it considers poorly managed.

ie bill, which is awaiting the signature of President Rajendra of India, may be challenged be-re the Supreme Court of India. The new measure replaces one which the Court ruled uncon-itutional last May, after it had been criticized by Roman Catholic and other minorities as an tempt to eliminate religious education.

iout 7,000 of Kerala's 10,000 schools are privately operated. More than half of the private hools are Catholic.

ie 11-man Supreme Court invalidated the earlier bill on the grounds that it violated Article of the Constitution - (this is an article which guarantees protection for the status of all inority' schools). Observers in Trivandrum state that unfortunately the Court did not give 'definition' of what constitutes a 'minority' school and thus the whole question has once more en thrown right back to where it was.

'Yas, Suh. We all understands the puhsition
that you all find yosef's in - - pahdon mah accent'

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SSIAN CHURCH DELEGATION VISITS FINLAND. A Russian hodox Church delegation flew from Moscow to Helsinki late last nth to be present at celebrations marking the 40th anniversary of granting of autonomy to the Orthodox Church of Finland.

e delegations was headed by veteran Metropolitan Nicolai of titsky and Kolomna, second ranking leader of the Russian Church.

land has some 70,000 Orthodox believers, most of them in congregations that have been er the jurisdiction of the Ecumenical Patriarchate in Istanbul since 1923. In December, 5, the Holy Synod of the Finnish Church branded as 'unlawful' the actions of monks at amo and Konevitsa who had declared themselves under the jurisdiction of the Moscow riarchate.

ROMANIAN PATRIARCH ARRESTED. Patriarch Justinian, head of the Orthodox Church i
Romania, has been placed under house arrest by the government, according to reports from
Vienna.

Informed sources stated that within the past month at least 150 clergymen have been arreste
in what appears to be a new government drive against possible dangers to its security. Indic
ions are that a large 'circus' trial of 'anti-regime' churchmen will be held for publicity pu
oses.

• The Bucharest Radio recently accused 'certain members' of the Eastern Orthodox clerg
in Romania of 'continuing in their hostility toward the government'. No names were giv
but severe measures were promised against them. - ED.

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U.S. SOLDIERS DONATE WINDOW TO GERMAN PROTESTANT CATHEDRAL.
65-foot high stained glass window, donated by troops of the U.S. Army's 47th Infantry Div-
sion, was recently unveiled in the Protestant Cathedral in Ulm, Germany.

The window, which depicts Biblical scenes, was installed at a cost of $5000. The troops,
owever, who paid for the window, are now stationed at Fort Carson, Colo. They were on
uty in Ulm up till two years ago, when the project was first entered into.

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SCHISM DEVELOPING WITHIN MAR THOMA SYRIAN CHURCH OF MALABAR.
Formation of the Bharat Evangelical Alliance was viewed by many as being the start of a
plit within the historic church body known as the Mar Thoma Syrians of Malabar.

A Church spokesman, however, said that such is not the case, as there has always been both
n 'evangelical' and an 'orthodox' character to the Church. He clarified by saying it was
Orthodox because of its origin within the ancient Eastern tradition; Evangelical because of
he reformation within it over 100 years ago and its continuing association, in modern times
ith missionary bodies.

ension, however, has been rife between the two factions for the last ten years; this culmi
ted in a law suit about three years ago, in which the evangelicals sued the orthodox for
eparting from the basic beliefs of the Reformers who established the Mar Thoma Church i
he 19th century. At that time, the Reformers had separated from the Jacobite Syrian Chur
f India to form the Mar Thoma group.

The Alliance, which was just formed, is generally held to mark the close to the unsuccessf
ourt battle, just mentioned above, and to prepare the ground work for the actual schism of
he two factions. The Alliance is headed by Rev. P. John Varghese, a pioneer evangelist of
he Church.

Metropolitan Juhanon Mar Thoma, head of the Church and one of the presidents of the Worl
ouncil of Churches, is the leader of the 'orthodox' faction. He was a defendant in the rece
ourt action. In the case, the evangelicals sought to prevent the hierarchy from using the
ervice of Holy Communion and the Liturgy of the Mass, for they claimed it included a lite
nterpretation of 'the presence of Christ in the bread and wine after Consecration'.

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CHRISTIAN ARABS TO BE ALLOWED ENTRY TO BETHLEHEM. More than 35
rab Christians in Israel are expected to enter into Jordan this year for the Christmas pil
rimage to Bethlehem, according to an Israeli official in Jerusalem.

e stated that pilgrims are getting a stricter screening this year because certain Galilean
rabs in the past made the pilgrimage in order to contact intelligence agents of the United

Arab Republic.

Nevertheless, the official added, the number of permits granted will probably be higher than previously. About 10% of all applications are usually rejected by Jordan authorities, he said.

The pilgrims to Bethlehem will be permitted to remain in Jordan for 48 hours. Included in the number are 50 Russian priests and nuns, who were denied permits last year, because they were carrying Soviet passports.

Bethlehem, about 11 miles south of Jerusalem, is a charming little town with olive groves and green terraces. It was the Scriptural birthplace of David and Jesus and the locale of the idyll of Ruth and Boaz.

The Church of the Nativity, center of activity at Christmas time, stands upon the traditional site of Jesus birth. The first Church of the Nativity was built at the time of Constantine in 326 AD. This church stood for 200 years until destroyed, possibly by the Samaritans. The Emperor Justinian [527-565 AD] rebuilt it and the church as it stands today is fundamentally the work of Justinians architects. Beneath the floor may be seen parts of the mosaic of the original church. There are relics of 12th century mosaics on the walls, and a unique 12th century fresco in what was the north end of the narthex.

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UGOSLAVIA STILL RESTRICTS BIBLE IMPORTS. Two years after the Yugoslav government banned the regular importation and distribution of large quantities of Bibles, the British and Foreign Bible Society is still not able to normalize its work in the country.

laxation of the ban on Bibles has allowed a trickle of about 200 copies a month to enter via gistered mail. Before the ban, the society used to bring in 5000 per month. No printing of bles has, of course, been allowed in Yugoslavia since the last war.

e technical reason given for the ban is that the society has not registered as a foreign corpation doing business in the country. However, all attempts to register the society have met th stalling tactics and periodical promises to take the matter up. As a result, no import ense can be obtained.

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RBIAN PATRIARCH URGES CHURCH TO BECOME SELF-SUPPORTING. Patriarch rman, head of the Serbian Orthodox Church, asked that parishioners thruout the country buy ndles, in the future, only in the churches and not from government-owned stores or shops run the State-sponsored Priests Association.

made the appeal at a meeting of clergy of the Belgrade Patriarchate, at which he urged all ssible measure to make the Church become independent of the State.

ndles are one of the most important financial resources of the Orthodox Church. As the Patri ch put it: churches must organize sales of candles on a much bigger scale and thus eventually minate the need for further financial assistance 'from other quarters'. He said that with a gger income, the Patriarchate would be able to pay all salaries and other expenses of clergy d Church.

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RBIAN MONASTERIES ARE TREASURE HOUSES OF MEDIEVAL PAINTING. The rbian monasteries of Zica, Pec, Moraca and especially those of Milesevo and Sopocani have n revealed as the greatest treasure houses of the paintings of the 13th and 14th centuries.

e Latin occupation, under the guise of the so-called religious Crusades, of Constantinople, at beginning of the 13th century, extinguished for more than half a century all cultural and artic activity in the centre of the Byzantine Empire. It was at that time that Serbia became the ief exponent of art in the Balkans.

e greatest achievements of painting, in this period, were the frescoes. The master painters,

who made them, cultivated the monumental style. By depicting passive figures, all linked in unity of the composition and deprived of unessential details, they strove to illustrate varied Biblical texts. In the first decades of the 14th century, however, the Serbians painters becan influenced by the Byzantine art, which was founded, of course, on the unbroken traditions of ncient Greek art. This led to the replacement of the 'monumental' style by a 'descriptive' tyle. For instance, these frescoes are found to be divided into a large number of horizont ones, which succeed one another as in a modern film. They are animated with details, whic nake the subjects both interesting as well as impressive. The human figure finds a more re stic environment; the figures are restless and depict movement, rather than the former pas vity of the old school. Colors become vivid, in contrast to the old light-dark color effect. ssence, drama has entered the field of art.

Unfortunately, most of the artists are unknown, as their works carry no identification and r nain anonymous. Only two really well-known artists signed their works over a productive p od of some twenty years that they created their works - they were Mihajlo and Eutihije, bot f whom had King Milutin as their patron.

This period of intermediate religious art was ended abruptly when the Serbian State came u he rule of the Turks in 1459. It thus represents an 'island' in the cultural development of t country, which fortunately had found its proper place of protection in religious communities nd thus has been preserved for posterity.

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WIDE-SPREAD USE OF CONTRACEPTIVES RECOMMENDED IN YUGOSLAVIA. T roblem of abortion, the number of which is constantly increasing in Yugoslavia, has been u ctive discussion thruout the country in medical societies, the press and in social organizat The final conclusion of all groups was that contraceptives should be pressed in an all-out in nation drive to awaken the public.

The Association of Women's Societies, along with medical authorities and other social orga tions, have decided that a network of consultation centers should be opened thruout the wh country to spread the knowledge of contraceptives and make them accessible to all women. Federal Institute for Public Health and local area bodies will undertake to accomplish this The purpose of the centers will be to tender advice on contraceptives, as well as to advise natri monial problems and to educate the public on the dangers of abortion.

The Federal Institute for Public Health has also agreed to study contemporary achievement he field of contraception and promote additional work in the field of research. Two additio measures were also urged for adoption: 1. Lowering of prices on contraceptives (in Serbia per they are free to all socially insured persons) 2. Enact severe penalties against abortio

While legal abortion is allowed in Yugoslavia, when medical or social reasons justify, the v number of illegal abortions are carried out by amateurs, with resultant dangers. The wome organizations demanded the right to contraceptives, rather than a broadened abortion law; reason they gave was that the woman bears the burden of all the suffering thru abortion, an by allowing the use of contraceptives the woman remains equal to the man by being able to personal decisions, and not be a slave to the desires of the man. In this way, they argued, t truly have equality of sex; any other way being another example of womens' serfdom to m

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LIBRARIES PROMINENT IN DEVELOPMENT OF SERBIAN CULTURE. Accordi o a study published in the 'Jugoslavija' monthly information bulletin, Libraries occupy significant place in the cultural life of Yugoslavia, past and present.

The first libraries were founded at monasteries and clositers beginning with the 11th centu ome of these have continued uninterrupted till this present day, e.g.- Decane Monastery Library, St. Trojica Monastery, Little Brethren's Cloister in Dubrovnik, Zagreb Kaptol, t 3th century Franciscan library in Ljubljana.

(over)

In 1568 AD, thru the influence of Protestantism, the first Yugoslav public library was established in Ljubljana thru the donations of the libraries of Primoz Trubar and Jurij Dalmatin. In the 18th century, still other public libraries were established in the country thru the function of the then powerful Austria-Hungary government. Unfortunately in the last war, the entire National Library in Belgrade was burned - a loss of 500,000 volumes.

Today, however, public libraries abound thruout the land. In 1956 a total of 5,062 public libraries were functioning, with a total of 6,000,000 books. In addition to these, 32 small, independent children's libraries have been established; these are in addition to similar departments for children in existing public libraries. School (public, academies, universities,etc.) account for another group of libraries with an approximate total of another 6,000,000 volumes.

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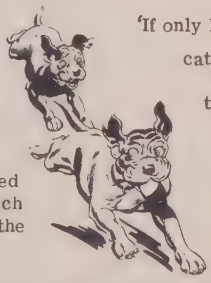
READ BIBLE MORE THAN PROTESTANTS' URGES CATHOLIC PRELATE. British Catholics were urged to outdo Protestants in reading the Bible by Abbot Richard Urban Butler of Downside Abbey, Liverpool, England.

'One of the things which could really help to re-invigorate our Catholic life in this country is that we become as loyal and zealous and devoted readers of the Bible as the best of the old Protestants', Abbot Butler told a conference of Catholic professional and clerical workers.



'One of our mistakes was that a sort of tacit agreement existed with Protestants that the Bible belonged to them and the Church to us', he added, 'in fact the Protestants took the Bible and the Creeds from the Catholic Church in the Reformation...' ***

***The most accepted Protestant Bible versions are actually taken from original sources, wherever they exist, and not from Catholic sources. The Creeds, especially the Nicene, were taken from the Ecumenical Councils and writings of the Church Fathers, not from the Catholic Church.....historically, of course, the Catholic Church took all Her basic fundamentals, except those added since the 4th century, from the Eastern Orthodox Church, which served as the repository for Apostolic Tradition, whence Her name of 'Orthodox'. - ED.

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PUBLICATION OF AMERICAN LITERATURE IN THE SOVIET. Books by American writers are published in large editions in the USSR, according to press releases. In forty years more than 88,000,000 copies of books by some 225 American authors have been translated and published in the USSR in fifty different languages.

American classics are among those in greatest demand. The most popular authors being: James Fenimore Cooper, Edgar Allen Poe, Nathaniel Hawthorne, Henry Wadsworth Longfellow, Walt Whitman, John Greenleaf Whittier, Harriet Beecher Stowe, Bret Harte, Mark Twain, Stephen Crane, Frank Norris, O. Henry, Jack London, and Theodore Dreiser. Among contemporary Americans, the works of Sinclair Lewis, Upton Sinclair, Ernest Hemingway, William Saroyan, William Faulkner find the greatest demand.

Of all Americans, Jack London is first in demand. His books constitute the largest body of translated literature published in the Soviet. Mark Twain's work total 10,000,000 copies of all editions; Dreiser's total 9,000,000; O.Henry's total 4,000,000. Even a collection of American science fiction has found a publication of 150,000 copies.

DOMESTIC

CHURCH AND STATE = THE ETERNAL QUESTION IN AMERICA. A Baptist ar Roman Catholic scholar recently debated the question 'Should the government grant financia aid to parochial schools'? The debate took the form of a written presentation in articles di tributed by United Press International.

The Rev. V.C. Blum, S.J., assistant professor of political science at Marquette University, Milwaukee, Wis., defended government subsidies for the education of all children, regardle of school attended, on the ground that to confine such aid to public school pupils is to discri inate against those who choose other schools.

Dr. C.E. Carlson, executive director of the Baptist Joint Committee on Public Affairs, said 'public schools must not be permitted to become tools in the hands of special interests. Ins tutional interests, whether economic, political, religious or racial, ought not to control the general education of the nation. It would be small help to our nation if churches, labor orga izations, chambers of commerce, political parties and fraternal organizations were to be e couraged to recruit the children for their own special schools'.

- As if in partial agreement with Dr. Carlson, Dr. Shields of the University of California in an opinion expressed at a symposium held in Portland, Oregon, said that any State la giving support specifically to Catholic schools would be unlawful. He also said that pric censorship of books or motion pictures is wrong when exercised by any one group over all the people; that if one group wishes to boycott a book or film, they are at liberty to do so, but not against the Will of the people of a whole area, who may not agree with the

- In San Diego, Calif., the City Attorney gave an official opinion that henceforth Municipa facilities may be used by religious groups ONLY if they pay a rental fee. He said that a free use of such facilities would be violation of the city charter and state constitution. test of his ruling is expected thru court action.

- Town Counsel, W.W. Allgrove, of Tewksbury, Mass., ruled that any use of local school buildings by church groups was illegal and in violation of the state constitution. In this case, the American Civil Liberties Union differed with Mr. Allgrove; they contended that proper payment of rentals would make such use legal.

- The Reverend Blum, S.J. causes one to ask the question: Would he defend state-suppor to educate Protestant and Jewish children in Spain and Colombia, where they are not ev allowed to worship freely by the Roman Catholic authorities? - ED.

* * * * * *

AHEPA TO ESTABLISH CHAPTER IN ATHENS. Plans are now underway for the fo ation of an Ahepa chapter in Athens, Greece. By mandate of the recent Boston Supreme Cor tion of the 'American Hellenic Educational Progressive Association', the jurisdiction of th Fraternal body will now reach back to the country of origin of its membership.

Organized in 1922, Ahepa has numerous chapters thruout the U.S. and Canada. As the Socie is composed largely of emigrants, it was only natural that some of these would return to th birth-place for their days of retirement. From these will come the membership of the Ath Chapter. The Athens Chapter, however, will not have authority to initiate new members int the fraternity.

EARLY ALL INDIANS AND ESKIMOS IN ALASKA ARE NOW CHRISTIANS.

ccording to Rev. Father Pasquale Spoletini, S.J., nearly all the 30,000 Indians and 16,000 Eskimos in Alaska, have en converted to Christianity.

ther Spoletini said about one third of the converts are tholics. He said he had spent two years in Alaska and at the biggest job ahead was to build schools to educate converts.

he Jesuit, who was born in Italy, noted a great gap exists tween the culture of the natives and that of the white man. pointed out that altho the natives number nearly a third the new state's population, that virtually all positions of adership are retained by whites.

'Me American, me Christian, me eat with knife still, tho.'

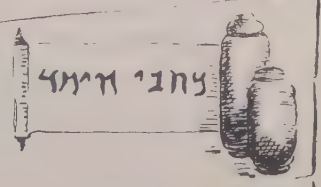
* * * * * *

IRISTIANITY A MINORITY 'MOVEMENT IN U.S.A. AND IN THE WORLD. The rld is largely un-Christian, colored and un-American, said Dr. Roy G. Ross, general secre- y of the National Council of Churches, in a prepared address delivered at the 50th anniver- ry dinner of the Council's Division of Home Mission by Dr. Espy, assistant general secretary.

e NCC official said this country must undergo a religious 'change-of-heart' if she expects to end Christian principles into international affairs. He also warned that the U.S. is facing the ger of a secularism 'which may completely undermine the Church as has happened in other ions, unless the Church is renewed and given more relevance to the culture in which She erates'.

another address, delivered a while back, Dr. Wilhelm Pauck, professor of church history at ion Theological Seminary, N.Y., stressed a similar concept regarding the 'minority influence' the Church. He told delegates at the 16th congress of the Int'l. Ass'n. for Liberal Christianity Religious Freedom that Christianity 'stands at the fringe of life today.....that....it no longer pes life'. He said clergymen, in general, were unwilling to subject the Bible to a full study ier currently available knowledge.....that the Church is clinging to the concepts of mythology the theology and refusing to reinterpret where necessary. As a result, he said, many people leaving organized Christianity and the influence of the Church has degenerated into a minor- influence.

As Dr. P.R. Giles of Boston, general superintendent of the Universalist Church of America, so ably put it: 'the day of spiritual imperialism is as doomed as the day of its political offspring.'



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38,606 PROTESTANT MISSIONARIES SERVING ABROAD. A total number of 38,606 estant missionaries are serving in countries the world-over. This fact was reported at th annual assembly of the National Council of Churches' Division of Foreign Mission, meeti Pittsburgh, Penna.

This figure represents an increase of 300% over the 1903 totals and 50% over that of 1936 the total, nearly a third are supported by missionary agencies of the 44 denominations wh affiliated with the NCC division.

A total of $150,000,000 was sent overseas in 1957 to support the work of the missionaries this is a per capita gift of $2.34 for every church member of the various denominations f the same year.

The largest number of missionaries are concentrated in southern and eastern Asia, which cludes India, Pakistan and Ceylon. A notable increase has also become evident in sub-Sa Africa, where there are now concentrated 31.87% of all missionaries.

The greatest danger to foreign missions was stated as being the rising tide of nationalism as well as strong racial situations, which preclude the presence of the white man in days come.

* * * * * *

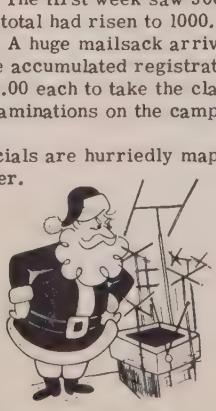
COLLEGE BIBLE TV CLASS 'SNOWBALLING'. Washington D.C.'s successful Bib College 'tele-course'(reported on in Nov. AREO) has 'snowballed' its way to apparent ove whelming success.

Sponsors of the weekly television class being taught on Saturday mornings by Dr. E.W.Ba chaplain at American University (Methodist), were stunned by a recent turn-out of their ' at a 'field trip'.

The 'field trip' involved a tour of Washington (Episcopal) Cathedral, to be followed by a c hour at which class members could meet their TV 'professor' in person. An anticipated a dance of about 100 was expected. A week before the trip, the University requested the sta at the Cathedral to revamp its expected attendance to 300. The day prior to the field trip, University once more called the Cathedral to raise attendance figures to 500. The Cathed staff was skeptical, but willing. Volunteers to serve coffee and care for the needs of the c were recruited. The promised day arrived. Over 720 people turned up to make the larg single party to tour the cathedral in its 50-year history.

Originally, when the program went on TV last September, officials of the University thoug perhaps 200 viewers would develop an interest in the college course on 'The Life and Tea ings of Jesus'. The first week saw 300 viewers send in for the study material. At the end four weeks the total had risen to 1000. Then, Dr. Bauman tackled the touchy subject of th 'Virgin Birth'. A huge mailsack arrived the following Monday with 400 checks of $2.00 e thus raising the accumulated registration to 1400. In the meantime, more than 100 person had sent in $20.00 each to take the class for college credit. These individuals will, of cou have to take examinations on the campus as well as submit term papers.

University officials are hurriedly mapping plans for additional college courses on TV for coming semester.



'Looks like they don't want me around here anym

RCHBISHOP BRADY ISSUES WARNING ON SPONSORSHIP OF BAPTISMS. Roman tholics may not be sponsors at baptisms outside the Catholic Church, 'even for their closest iends', said Archbishop William O. Brady of St. Paul, Minn. And only Catholics may be a onsor for a Catholic baptism, he added grimly.

chbishop Brady, writing in his weekly column in the Catholic Bulletin, some time back, said at Catholic people 'should never embarrass their priests nor their non-Catholic friends by shing to admit these last to an office which they cannot honestly claim and for which they are t qualified'.

e hold our neighbors dear. We show them every honor. We are happy for their friendship. t, we do not believe as many of them do. We should not be asked to assert what we cannot stain. We shall not be irked if every man lives and worships according to his conscience and ive us to live according to ours.....to be quite specific....even for weddings, only Catholics ould be invited for this office(i.e.-witnesses)'. He added, in a positive concluding note that ends of Catholics should 'be allowed(to be present and) to rejoice from the pews and not.... are in a religious rite that is not their own...'

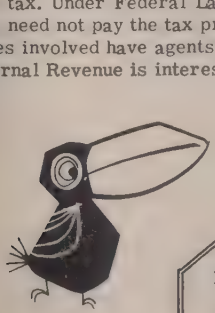
'And I thought it was cold
in the Antarctic'

* * * * * *

DIANA CATHOLIC PASTORS END CHURCH GAMBLING POOLS. Roman Catholic stors in the Indianapolis area have decided to end church pools rather than go to court with Internal Revenue Service which wants to collect 10% of all receipts.

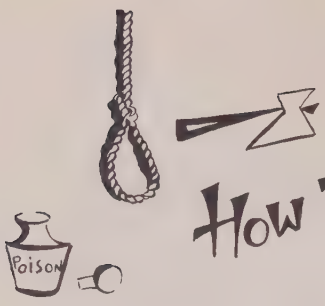
Catholic spokesman said the priests wanted to avoid any publicity which would result from court action.

r the last seven years, churches have operated pools in Indianapolis, without having to pay 10% tax. Under Federal Law, tax-exempt organizations, such as churches and fraternal oups, need not pay the tax provided none of the pool's net proceeds go to individuals. The urches involved have agents who work the pool and collect their commissions; this is why Internal Revenue is interested in its 10%.



'For every seven fat years,
there shall be seven lean'

H.G. Wells, in his book 'Crux Ansata' gives a humorous quote, 'Dineen tells a delightful story of the American Cardinal Gibbons returning from the election of Pius X. He was asked what did he think of papal infallibility? He reflected, 'Well,' he said, with a twinkle, 'he called me Jibbons'.



How To Kill Your Minister

I don't know anyone who would really want to kill his minister. Most of my friends hold the ministers in high respect. Sometimes they disagree with them, but still they love them.

However, many ministers have been 'killed' inadvertently. To show how it is done, I subm the following methods for putting a minister 'out of the way'(suggestions I trust no one ado

1.CUT OFF HIS HEAD. A good minister needs an incredible amount of knowledge today. has to know how to preach and teach; to call on the sick and to bury the dead; how to lead people in worship; how to take care of church property and its business interests; and, li a doctor or lawyer, how to keep abreast of new developments in his profession - this req time to maintain an educated man's awareness of current trends in literature, science, ar itics and philosophy; unless he has certain hours of every day in which he can make car use of his time in study and reading, he will be unable to accomplish this essential part of work.

So, one of the surest ways to kill a minister is to keep him so busy that he never has time keep his brain alive. Look accusingly at him if you step into his office and find him readi book. Make him feel guilty whenever he sits down at his desk to do some thinking. By doi this you will, sooner or later, drive the life out of him. He may still occupy the parsonage and you may still find him in the pulpit on Sunday, but from the neck up he will be complet and utterly dead.

2.PULL HIM APART. Make so many impossible demands on him that he can do nothing adequately. Insist that he spend enough time on his sermons to make them masterpieces; a also require him to attend all meetings of every committee. Stress the importance of his a 'spiritual' minister, but don't let him get away before you tell him how sorry you are tha is not a member of the luncheon clubs. Needle him a little for not doing more calling on pe in their homes, but make sure he knows that you wondered where he was when you dropped the church to see him the other day and found him out. Expect him to be equal to ten men; be in ten places at once; to have four or five professional skills; feel free that you can ha ness him to four wild horses, point them toward the four directions of the compass and ke whipping them until something lets go.

3.STRANGLE HIM. When you called him to the church, you asked him to be the church's minister. Presumably that meant you wanted him to lead you and the other members of th church into a closer knowledge of God and a greater ability to serve Him. Presumably, tc you had faced the possibility that if he really spoke for God, he would sometimes say thin with which you might disagree. But, once you have him under contract, you can forget all that. As long as he says what you want him to say, you don't have to cause him any troubl In fact, you can even invite him to dinner once in awhile. But, if he comes out for anything that could 'make trouble', put a firm thumb on his windpipe. Discontinue your pledge to th church; threaten to resign your membership. Whatever it may be, choose your own meth

drawing the noose tight around his neck. Do the job carefully and with foresight - see that stays strangled good and proper.

WEAR HIM DOWN. This is the brain-washing technique. The directions for this are quite ple. If you are a very early riser in the mornings, make a practice of phoning him for atever trivial matter that pops into your mind. If you retire regularly at midnite, give him uick ring just before sleep and have a friendly chat with him. Best of all, on Sundays slip o his study ten minutes before the Service starts and tell him that some of the church men don't like the way his wife dresses. Another good attack is to make him into an errand for the various church committees; and in doing this, don't give him any secretarial help, er all he is getting paid. He should also do all the mimeographing by himself,too. To rub sores, tell him how much more efficient that his predecessor was and how much better sermons used to be. With all the congregation joining in on this same theme, you can soon ar holes in him and break his back, if not his will.

STARVE HIM. The easiest way to do this is to merely cut his salary. But, that only hurts physical person of the minister. It is much better to look upon him as an automat; an auto- t that works until worn out; an automat that has no feelings or individuality as a person. is someone you keep at arms-length, secluded in the church, in the parsonage or on official liness of the church. Above all, he is not to be treated as a close friend of the family. And if member of the church dares to become too friendly to him, start shouting 'favorites'. You ll soon see results of this starvation diet. He will become listless, indrawn and artificial - reality nothing but an automat, just like you wanted him to be.

POISON HIM. Don't be too obvious about this method, or you will betray yourself and no one ts that to happen to you. Administer your poison in small measures and they will accom- h great results. First, make a simple casual remark that the newly-elected superintendent he church school plans to run for mayor next fall and that the only reason he took the job to make friends and influence people. At another time, if you shake your head quite soberly express your earnest conviction that if only the minister knew the whole truth about his cons, ah me. Still later, drop the hint that the pastor from the nearby church is not such a iend of the minister as he may have thought. Now, we wouldn't think of calling this by the r name of 'malicious gossip', and even if your conscience troubles you a bit it is easy to e yourself by saying to yourself that you only wanted to have him know the whole truth. In event, you would be surprised how effectively his confidence can be undermined when doz- of members do the same thing. The minister lays awake at night wondering what it is all ut; he begins to doubt his own faith and confidence in the members of the church. When has happened he has become thoroly poisoned and 'dead' to the church.

apted from Dean Roy Pearson, Andover Newton Theological School, as presented by Father eanias in his church bulletin.

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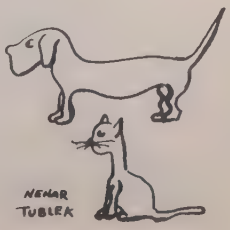
om 'This We Believe' -T.I.O. N.Y. 22

'CIVILIZATION'*



...it all began when..

The Three Hermits

An old, but venerable, Orthodox Bishop was sailing from Archangel to the Solovetsk Monas and on the same vessel were a number of pilgrims on their way to visit the shrines there. a favorable wind and glorious weather, the voyage proved to be a smooth one. Lying about decks, eating, sleeping and visiting with one another, the pilgrims were a contented lot. W to and frow among them, the Bishop would, from time to time, pause long enough by a grou and there to hear what was being discussed. One such group was standing near the prow of ship, listening to what a weather-beaten fisherman was telling them. To this group, the Bi eventually made his way. He noted how the fisherman kept pointing far out to sea, as he co ued his talk. The Bishop, however, could see nothing but open expanse of the endless water a state of curiousity, he was forced to come very close and, in doing so, the group of pilgri became aware of his presence; immediately they took off their caps, as did the fisherman, bowed silently to him. Annoyed, the Bishop urged the fisherman to continue his story and

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at it was he had been saying.

e pilgrim, a tradesman by living, spoke up boldly and said: 'He was telling us of the hermits o live on yonder island'.

hat hermits, what island; I see nothing and have never heard of any hermits in this area. I ll have you know this is part of my diocese and I know all that goes on here,' said the Bishop.

other man spoke up and said: 'Your Excellency, there is a small island, far out there, near the horizon; it is somewhat hard to see, I fear, but, your Lordship, there are reputed to be ee old hermits that live there for the salvation of their souls'.

here? Where is this island?', exclaimed the Great One. 'I cannot see it. This must only be all story'. The Bishop tried hard to see, but his eyes, accustomed to the interiors of buildis, could not see well over water, which shimmered in the bright sunlight.

ruly, your Grace, there are three holy men', said the fisherman, 'and they truly do live on island. I know, for I, by chance, did see them year before last'. The teller-of-tales then oceeded, once again, to narrate how, when he was out fishing at sea, he had been stranded night on the island in question, not knowing where he was. In the morning, he had wandered out the little island and came across an earth hut.Standing outside the hut was an old man; cry brought two others, also very old, out from the hut. The three then stood and looked at a; presently they brought food, dried his clothes and then helped him mend his boat.

e Bishop said: 'What, then, were these three like?'

ell, one is quite small and bent in the back. He seems to wear a cassock like a priest; it is y old, like him, altho he looks to be a hundred. His age must be nearly that for his beard is ing a greenish tinge amongst the whiteness of the hair. That is a sure sign of age. He smiles tinuously though and his face is as bright as that of an angel. The second is taller, but also y old. His coat is that of a peasant and greatly tattered. He wears a beard that is very ad and of a yellowish tinge. His strength is that of three men, though; why, he picked up grounded boat, as if it were a cockle, and turned it over before I could even lend a hand. manner is kind and cheerful, too. The third is still taller and has a very stern manner, h overhanging eyebrows; and, most peculiar of all, he wears only a piece of matting about waist. Altogether an amazing trio'.

d did they say anything to you? Tell me man, did they say anything?', said the Bishop.

. For the most part they did everything silently, hardly saying anything, even to one anoth- Apparently, a mere glance would suffice, for I noticed they would merely look at each other they would be understood. Somewhat piqued, I asked the tallest where they came from and ey had been there long. All I received was a frown and an angry muttering from him, but oldest quickly took the tall one's hand and smiled; the tall one quieted down instantly. The one then said: 'Have mercy on us', and smiled again'.

le the fisherman was talking, the ship had drawn closer to the distant horizon and the man able to say to the Bishop: 'Look there, your Lordship, there is the island. Of a truth, there he island'.

Bishop stared and stared and finally saw a dark streak. Having looked a little while at it, urned aft towards the helmsman and said to him: 'What is that island'?

at one', said the helmsman, 'has no name. There are many such in these waters, your ness'.

, is it true that there are hermits who live there for the salvation of their souls'?

yes, that is indeed true, your Beneficence. Fisherman say so; but, of course, they could pinning yarns. I believe them, though'.

Then I should like to land and see them myself, in person. How can this be managed?, said Bishop.

'That is not mine to grant, your Greatness, only the Captain may grant such a request. If yo ask of him he might let a small boat row you ashore when we approach more closely.'

The Captain was sent for and came. Said the Bishop: 'Captain, I ask of you a favor. Put me ashore on that island, I wish to see those who live there.'

'Your Lordship, I beg of you not to ask me this thing. I will lose much time with my cargo a passengers. And, anyway, those old men are not worth your while. They are foolish ones, w understand nothing, never speaking a word - they are like the fish in the sea around them'.

'Let that be as it may', answered the Bishop, but I wish this thing and I shall pay you well fo your lost time and your trouble. So, please let me have a boat and await my return'.

There was no relief for such a request; the ship was hauled up against the wind, the sails w trimmed and a course was laid out for the distant island. The Captain ordered a chair set a prow for the Bishop to sit in, that, thereby, he might watch their approach to the island. All passengers gathered forward, as they, too, gazed at the approaching island. Soon,exclamati were heard from those with the sharpest eyes. One could see the rocks of the shore; anothe made out the mud hut; and, at last, one saw the hermits themselves. At this moment, the Ca tain ran forward with a telescope for the Bishop to see for himself.

'Look just to the right of that big rock, your Eminence, and you will see three men standing the shore', said the Captain.

The Bishop took the telescope, held it to his eye and, sure enough, saw three men: one tall, one shorter and one very small and bent. They were standing on the shore holding one anoth by the hand.

The cable ran out with a whine and a sigh; the anchor splashed into the depths; the sails ga a sharp snap as they were furled; the vessel gave a jerk as the anchor caught on the bottom the boat was lowered and the oarsmen along with the Bishop descended the ladder and took places in the small craft. Pulling heartily on the oars, the men soon brought the boat to wi a stone's throw of the shore. They paused while they gazed at the three old men; all were ju as they had been described by the fisherman. Pulling in to a landing, the Bishop was helpe while the bow oarsman held it fast with a boathook.

The three old men bowed in unison to the Bishop, while he gave his blessing, at which they ed even lower, until one would have thought they would touch the ground with their heads. T the Great One began to speak to the three.

'I have heard', he said, 'that you godly men live here saving your souls and praying to the Christ for your fellow men. I, an unworthy servant of Christ, am called, by God's mercy, keep and teach His flock. I wished to see you, servants of God, and to do what I can to teach you, also'.

The old men looked at each other, but remained silent.

'Tell me, now,' said the Bishop, 'what you are doing to save your souls, and how you serve God on this island'.

The hermits sighed; the old one smiled gently, and said: 'We do not know how to serve God only serve and support ourselves, O Chosen One of God'.

'But, how then do you pray to God'?, asked the Bishop.

'We pray in this fashion', replied the old one: 'Three are ye, three are we, have mercy or After he prayed thus, all three raised their eyes to heaven and said together: 'Three are y three are we, have mercy upon us'.

he Bishop smiled patronizingly, and exclaimed: 'At least you know something of the Trinity: it you do not pray aright. Yes, you have won my affection by your evident sincerity, but I ust needs take the time now to instruct you in God's Law, for you evidently do not know how serve Him either. Listen to me now and I shall teach you the way that is given us in Holy ripture.'

ne Bishop then carefully explained to the hermits how God had revealed Himself to men, telling them of God the Father, God the Son, and God the Holy Spirit. 'God the Son', said he, 'did me down on earth and He taught us how to pray. Listen to His prayer and repeat it after me: ur Father'.'

ne by one the three men repeated carefully after him 'Our Father'; this continued until they d heard the whole of the Lord's Prayer. The middle-sized hermit blundered over his words d the tall one had hair so grown over his mouth that he could not speak plainly at all. The old rmit, having no teeth, mumbled indistinctly. All day long the Bishop labored with them; over d over again he repeated the prayer, with the three watching and repeating it after him. Ten nes, twenty times, a hundred times they said it. They began to learn. By nightfall, with the oon rising over the water, the Bishop rose to take his leave; the three having learned to say e prayer, both individually and collectively. He kissed them each, telling them to ever ay thus. Then he got into the boat and was rowed out to the ship, which got under way. As e ship sailed off before the night wind, he could hear the voices of the hermits loudly repeating the Lord's Prayer, until finally they could be heard no more and their figures dwindled in e distant moonlit shore.

board, all was quiet, except for the sough of the wind in the rigging. The pilgrims slumberon, whilst the Bishop, restless from his experience, sat alone at the stern, watching the ip's wake dwindle away. He could not help but think how good the Lord was; how He had sent n that day to help to save the souls of those three lonely men. He thanked God for being thus owed to be a servant of His.

the Bishop thus sat dreaming and praying, his eyes still gazed at the moonlight flickering the waves as they danced along. Suddenly, even with his poor landsman's eyes, he saw mething white and shining on the bright path which the moon cast across the sea. Was it a agull perhaps? Or, maybe another sail? He fixed his eyes on it, wondering.

must be a boat sailing after us', thought he, 'but it is overtaking us very rapidly. It was far ay, now it is much nearer. I must call the helmsman's attention.' As he rose to do so, he suddnly realized that the fast-approaching object was neither a ship, a gull, nor a fish - it was, all things, heaven protect us, a human figure.

ook, look, helmsman, what is this thing?' He said this, even though he could now make out t the object was actually the three hermits running upon the water, all gleaming white, with ir beards glistening in the spray of the sea and moonlight; they were approaching the ship though it were standing still.'

e helmsman turned, dropping the helm in terror he cried: 'The hermits are coming after us; y are running on the water as though it were dry land.' The sleeping pilgrims were roused his cry and rushed to the stern. They saw the three hermits coming along hand in hand, and two outer ones beckoning the ship to stop. All three were gliding over the water's surface hout moving their feet. Before the sails could be furled or the ship brought about, the hers had reached it, and raising their heads, with one voice they began to say:

e have forgotten your teaching, Most Holy Servant of God. As long as we were able to keep ring it, we could remember, but when we stopped to do our work we forgot; now we cannot en recall one word and come to beg you to teach us once again'.

e Bishop crossed himself and leaning over the side of the ship said: 'Your own prayer will fice. It is not for me to teach you. Go in peace and pray for us'. The Bishop bowed low to three, who quickly turned and went back across the sea. A light shone around the ship and the path they took and remained visible until daybreak, whilst the ship continued its onward vage.

*rom the Legends of Tolstoy; based on an old legend current in the Volga

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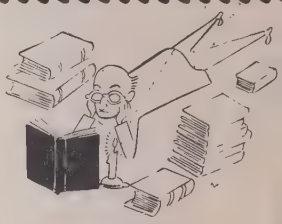

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